

flict "between the hero Marc and his wife, Genevi&ve, the former a free-thinker, the latter a product of Catholic training, who after forgetting her faith amid her love, remembered it when the question of training and educating her daughter arose.

i In that connection it may be mentioned that while Zola was in England during the Dreyfus case, he and Vizetelly in their strolls together discussed such matters more than once. "Vizetelly had occasion to mention incidents well within his knowledge, which showed what serious trouble sometimes supervened when husband and wife were not of the same belief. Those conversations were doubtless remembered by Zola while he was writing "V&drit^" in which, however, he described a far more dramatic and more painful situation than had been sketched to him. Chats of that kind led to discussions on religion generally. Vizetelly having mentioned various changes which had come over him in matters of belief, Zola replied by recounting some of his own experiences. Baptised a Catholic, he had made his First Communion, and though it was not true that he had ever been a choir-boy he had walked in religious processions. But a little later, rejecting now one dogma and now another, he had gradually freed himself from all such bonds, merely clinging for a time to such Deism as Voltaire suggested when he said or wrote: -"Si Dieu existe ait je pas il

*faudrait*

*Vin-*

*mtiUrr* Would Yoltaire have used such words, however, if he had lived in the nineteenth, century, the age of science ? Zola thought not. To his part, in religion as in literature and other matters, he had been unable to tarry long in any half-way house. He had at last largely embraced the Positivism which acknowledges only that which is manifest, and